

# Christian Community

A Program Service of the Council for Social Action of the  
Congregational Christian Churches, 289 Fourth Ave., New York 10, N. Y.  
and the Commission on Christian Social Action of the  
Evangelical and Reformed Church, 2969 West 25th St., Cleveland 13, Ohio

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## THE CHURCHES AND THE "C O"

According to the last report there are nine Congregational Christian and six Evangelical and Reformed conscientious objectors engaged in work of national importance.

Among the denominational institutions which have been approved for work assignments are:

Caroline Mission, St. Louis, Missouri  
Evangelical Deaconess Hospital,  
Cleveland, Ohio  
Evangelical Deaconess Hospital,  
Detroit, Michigan  
Evangelical Deaconess Hospital,  
St. Louis, Missouri  
Evangelical Hospital, Marshalltown,  
Iowa  
Fairview Park Hospital, Cleveland,  
Ohio  
Protestant Deaconess Hospital,  
Evansville, Indiana  
Emmaus Home, Marthasville,  
Missouri  
Nazareth Orphans' Home,  
Rockwell, North Carolina

While the majority of the membership of the two denominations does not share the position of the conscientious objector, the national bodies of both the Congregational Christian Churches and the Evangelical and Reformed Church have gone on record sustaining the right and duty of the conscientious objector to be faithful to the leading of his conscience and the responsibility of Church and State to respect him therein.

For a discussion of the religious issues involved in the decision for or against participation in military service, readers of *Christian Community* are referred to a statement, "Christian Obedience and Participation in War," adopted by the Commission on Christian Social Action in September, 1950. For a presentation of the pacifist position, the reader will find helpful "*The New Testament Basis of Pacifism*," by G. H. C. Macgregor and "*The Church, The Gospel and War*," edited by Rufus M. Jones. For a critical treatment of pacifism from the

(Continued on Page 3, Col. 3)

## What Are Conscientious Objectors Doing?

By A. STAUFFER CURRY

"We had been short fifty attendants, and we certainly are glad for the coming of the I-W registrants (conscientious objectors)," said the mental hospital superintendent. "We have 2,500 patients and cannot get enough help otherwise," he continued. "We've been short on attendants for years."

This conversation with a distressed hospital superintendent could be repeated many times. All over the country there are shortages of help in significant areas of human needs. Hundreds of thousands of mental patients receive little more than custodial care, especially if their cases are long and difficult. The public often forgets they are human beings. Institutions for crippled children, tuberculosis patients, mentally defective delinquents, and other sufferers in society are usually short of help and are welcoming conscientious objectors. Even general hospitals are seeking their help. Non-profit organizations, including church agencies, are asking conscientious objectors to serve in relief work, rehabilitation service, hospital work, settlement house activities, and other service activities.

### Law Defines Work for Objectors

The amendment to the Selective Service law passed in June, 1951, provides that conscientious objectors shall be ordered to civilian work "contributing to the maintenance of the national health, safety, or interest." Subsequent regulations provide that this work shall be with public or private non-profit agencies "engaged either in a charitable activity conducted for the benefit of the general public or in carrying out a program for the improvement of the general public health or welfare." The work is not to be for the benefit of the members of the organization or for increasing its membership.

Today several thousand men are in the I-O classification (available for civilian work), while 3,500 are already in the I-W classification (performing civilian work). They are working in mental hospitals, TB sanatoria, general hospitals, in church projects of domestic welfare and overseas relief, and other activities. They work as attendants, orderlies, maintenance men, firemen, construction workers, migrant labor welfare workers, medical aides, and in sort-

(Continued on Page 2 Col. 1)



Some Conscientious Objectors have volunteered to serve as human "guinea pigs" for experiments in nutrition and medication.



## CONSCIENTIOUS OBJECTORS

(Continued from Page 1)

ing relief clothing, rebuilding bombed-out homes, dispensing medicine, and a host of other jobs, both foreign and domestic. Others are being called monthly.

Some church agencies with whom objectors work are the Mennonite Central Committee, Brethren Service Commission, American Friends Service Committee, Methodist Service Program, Baptist Service Committee, Presbyterian Service Committee, Evangelical and Reformed Commission on Benevolent Institutions, the Congregational Christian Board of Commissioners for Foreign Missions, and several service arms of the National Council of Churches. Others may soon be approved. There are now over 1,200 approved hospitals, church agencies, and other institutions and programs on the approved list of employing agencies.

### Why Men Are Conscientious Objectors

Men usually hold the conscientious-objector position because of a religious belief that all war is wrong. A small group claim not to be religious objectors, but to hold ethical, philosophical, political, or personal moral objections to war. When one reads the statements of these men it seems even they usually have a religious motivation. The vast majority of conscientious objectors claim to hold the position because of "religious training and belief." These men interpret the teaching of Jesus to mean that they may not engage in military service.

Very fortunately, our government officials, for the most part, adhere strongly to the principle of religious freedom. They do not agree with the conscientious objector, but believe strongly in his rights to hold and practice religious beliefs in keeping with his conscience. We can always be thankful for a democracy such as this.

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*A. Stauffer Curry, Ph.D., a minister of the Church of the Brethren, has for the past several years represented the interests of over forty denominations as executive secretary of the National Service Board for Religious Objectors, with headquarters at 1105 K Street, NW., Washington 2, D. C.*



THE BIBLE AND THE COMMON LIFE" — *Huber F. Klemme*, Christian Education Press, cloth, \$1.75; paper, \$1.25.

The editor of *Christian Community* has published an excellent book of 125 pages on the Bible and social action. Mr. Klemme writes with strong convictions about the social problems but he treats the Bible as a rich mine to be explored rather than a text which can be twisted to fit a thesis. In this exploration the Bible speaks its own message directly to the problems of our time.

Mr. Klemme deals with complex and controversial issues in a fair and balanced manner. For example, in the chapter on "Religion and Politics" he writes:

"It is quite true, as is often charged, that law cannot *create* love, good will, or the desire for justice. But it can do much to *organize and channel* the resources for meeting basic needs—order, security, health, welfare, education. True, law cannot *convert* people in the sense of making them Christians or inwardly good citizens. But it can *protect* the innocent against the ravages of the unscrupulous. It can restrain those who violate the basic standards of society, and discourage many who if left alone would prey on their neighbors. It cannot *save* men and women in a religious sense, but it can *educate* them as to proper ways of respecting their neighbors' rights and giving expression to their love of right. It can even help to *re-educate* those who have false or prejudiced notions by establishing standards, the observance of which accustoms folk to better patterns of behavior." (Pages 86-7.)

## Speaking of Books

An example of the author's strong belief in the Church and its mission to society is found in the concluding chapter on "The Church and the Human Family":

"In other words, there is a revolutionary 'dynamite' in the ideas which the Church has let loose in the world. As long as the Church does not forfeit its right and opportunity to 'teach all nations' beginning with our own, it may be used by God as a leaven to leaven the whole lump of our society. As long as it transmits the story of God's gracious dealing with mankind; as long as it knows what it believes and makes clear to its members the truths of sin and salvation, the gospel message of Christ's will and work, the Christian teaching of man's nature and duty, the biblical doctrine of justice and stewardship—so long is the Church bound to make a difference in society. For so long will its witness be meaningful to men and women who go forth into all areas of community life." (Page 119.)

Numerous helps for group use are given. Each chapter has suggestions "For Study and Discussion." The headings for topics and divisions are clear and forceful. Prayers are well-placed for use at appropriate points. Biblical references are adequate and accurate. It will be most useful if read by members of a group before joining in discussion.

This book deserves and will probably receive wide reading among both clergy and laity. It broadcasts the fact that the Bible has a fresh word of truth for our times and that social action is simply the Bible message translated into life and work.

*Ray Gibbons.*

### SEMINARS DEAL WITH VITAL PROBLEMS

Sixty-five men and women, including 36 Congregationalists, 22 Evangelical and Reformed, and seven from other denominations, participated in a very revealing seminar on the United Nations and related questions pertaining to World Order. Using for the first time the new International Center of the Carnegie Endowment for International Peace, immediately across the street from the United Nations buildings, the group had opportunity to hear Mr. V. K. Krishna Menon, chairman of the Indian delegation, Mr. Asdrubal Salsa-

mendi and Mr. King Gordon of the UN Secretariat, as well as Mr. John H. Stambaugh, regional director for the Near East, South Asia and Africa of the United States Foreign Operations Administration. At the closing session, Mr. Harry Seamans, of the U. S. Department of State, discussed "Foreign Policy and Public Opinion." Then members of the seminar, under the leadership of Messrs. Herman Reissig and Huber Klemme, of the denominational social action staffs, discussed ways of carrying on education and action in synods, conferences, and local churches.



# AGRICULTURAL RELATIONS

In the April 14, 1953 issue of *The Reporter*, an article on farm policy, written by Dr. J. K. Galbraith, agricultural economist at Harvard University, contained the following observations:

"For the first time in a good many years, farm policy is being viewed in Washington as a matter of conflicting ideologies—the radical price-fixing policies of the Democrats versus the conservative alternative of the free market or something like it. This notion of a choice is new. It is also probably wrong.

"Ideology played a remarkably small role in the farm programs of the New and Fair Deals. Even when Henry Wallace was Secretary, these

programs were worked out, in the main, by stalwart conservatives whose aim was to make a tolerable compromise with circumstances. The most urgent of the circumstances was the tendency of farm prices to move with greater violence than other prices, thus punishing the farmer with particular severity when depression threatens. Plainly, this circumstances still rules. Plainly also, it causes farmers to want a strong price-support policy. It is this desire, not some ideal preference for 'planning' that the Administration is challenging."

During the past few months God and the weatherman seem to have been ganging up against the Administration in a rather successful attempt to prove Dr. Galbraith's thesis that the ideological approach is the wrong way to handle farm policy.

Despite the very strong "free market" ideology of both President Eisenhower and Secretary Benson, this Administration has been forced by the circumstances of the past season to precipitate the government further into the farmer's business than it has been for several years.

When butter surpluses mounted in the spring, the Department announced that it would extend support prices for another year. At the same time it urged dairymen to try to figure out some other solution before next spring.

When acute drought came to the

southwestern plains this summer, cattlemen who have shouted loudly for years against "government intervention" began clamoring for assistance. The Government responded with a program of emergency loans.

When wheat production brought in a harvest (plus carry-over) in excess of the amounts prescribed in price-support legislation, the Department, with a semblance of neutrality but making numerous speeches about the virtues of the free market, conducted a referendum among wheat farmers on continuation of high supports. The farmers' choice was unlimited production next year and price supports at about \$1.20 per bushel; or government-fixed marketing quotas with supports at \$2.00 per bushel. The vote of 414,644 wheat farmers was 87.2% for quotas and high supports.

Again, the Congress appropriated money to the Department for the continuation of the Agricultural Conservation Program at practically its previous level although the Department had recommended drastic cuts.

As a result of all this, and other items relating to cotton, sugar and tobacco, the farmers of this country continue to enjoy the benefits of a fairly substantial farm program. And Mr. Eisenhower's famous phrase "full parity in the market place," which I criticized a year ago as meaningless campaign oratory, appears a little more meaningless today.

*Footnote to consumers:* Do not blame the farm program because your cost-of-living index persists at an all-time high. Just remember that despite the support program, farm income is currently at its lowest since 1941.

Shirley E. Greene.

## For Your Social Action Committee

1. Study the two articles dealing with conscientious objectors, securing copies of the publications from your church bookstore. Are there conscientious objectors in your congregation? Are they registered with your denomination? Do they require assistance in preparing their files for the draft board, or counsel as to their rights and responsibilities?

2. Discuss in your committee the articles by Galen Weaver and Shirley Greene. Do they suggest topics for a local forum?

3. Congregationalists will want to secure copies of the Report of the Board of Review in quantities for local discussion and action.

4. Set up a group to study the question of Interfaith Marriage. Use as resource persons pastor, social worker, parents, young people.

5. Prepare now for a group to act on the findings coming out of the National Study Conference on the Churches and World Order. Watch for a report in the next issue of CHRISTIAN COMMUNITY.

## STATEMENT ON INTER-FAITH MARRIAGE

The General Synod of the Evangelical and Reformed Church, in its session at Tiffin, Ohio, June 17-24, 1953, adopted a statement on *Interfaith Marriage*. This statement was drawn up by the Commission on Christian Social Action at the request of the preceding General Synod and submitted to the study of a number of representative ministers and laypeople.

Copies of this statement are enclosed in this issue of *Christian Community* for the use of Evangelical and Reformed pastors. Additional copies at 5 cents each, 25 for one dollar, may be secured by writing to the Commission, 2969 West 25th Street, Cleveland 13, Ohio.

This statement lends itself for study by youth, young adults, and parents groups, as well as in counselling with all young people of confirmation and of pre-marriage ages.

## THE CHURCHES

(Continued from Page 1, Col. 1)

Christian point of view, see Chapter 5 of Vernon H. Holloway's "*Christians and the World of Nations*," and the issue of *Social Action Magazine*, "Power Politics and the Christian Conscience" by Vernon H. Holloway.

Members of the Evangelical and Reformed Church who desire to register as conscientious objectors should file a statement of their position with the Commission on Christian Social Action, which has available, upon request, forms for this purpose. The Congregational Christians may file a statement of their position with the office of the General Council or secure information from the Council for Social Action.



# CHURCH AND RACE

One of the most significant missionary and service opportunities presented to the churches is a ministry to eleven hundred Navajo youth, ages 9 to 20, at the government boarding school located in Brigham City, Utah. Out of the total student body of 2250, approximately half declare themselves Protestant in affiliation or preference, about 900 Roman Catholic and about 100 Latter Day Saints (Mormon). The Division of Home Missions, National Council of Churches, representing cooperative Protestantism, maintains two full time ordained persons, the Rev. Arthur M. Gillespie and the Rev. Augusta Jackley who organize the curriculum, enlist forty or more volunteer teachers for the hour-a-week released time Christian education and conduct the Sunday worship services.

Unique perhaps is the collaboration of home missions and Christian social action personnel in a special National Council committee on Navajo Adjustment. This committee seeks to develop maximum cooperation from Utah Protestants in helping these young people to feel accepted in the local congregations, and to relate themselves positively and satisfyingly to churches, jobs, decent housing and community resources of all kinds. The two staff members now at Intermountain School are overwhelmed with their task and greatly need a third person to make the community contacts necessary to com-

plete classroom impressions with a genuine experience of Christian fellowship in a church. Funds and personnel for this purpose are being sought. Within the next five years several thousand Navajo youth, with a limited training, will "graduate" from the school and, presumably, settle down in Utah or surrounding areas. Some will go as far afield as Chicago and California. These boys and girls have so far, in the four years the program has been under way, shown great eagerness to learn and amazing capacity for adapting themselves to the way of life of the larger American community. It is expected that an overwhelming percentage of them after five years of training will not return to the already overcrowded Navajo reservation. Hence the imperative necessity of helping them feel at home in church and community. This is one of the most fascinating and challenging experiments in the whole field of education and of human relations.

Galen R. Weaver of our Council staff has just spent five days at the school and in the area assisting in the project.

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A recent visit to the San Francisco Bay area, involving numerous consultations with individuals in key positions to know the situation, has confirmed the impression that West Coast communities have remarkably reversed themselves in their relations with Japanese and Japanese Americans. Some of the organized groups that were violent in their denunciations following Pearl Harbor Day have been helpful in expressions and acts of friendliness. The American Legion, the McClatchy and the Hearst chains of newspapers, are among these positive influences. After the evacuation was ordered, the California Committee for Fair Play and its affiliated local units rallied the elements of good-will and helped to turn the tide of hate, fear and hysteria. Perhaps something of a guilt feeling supports better human relations in this post war period. Undoubtedly the most crucial factor has been the brilliant battle record of the American soldiers of Japanese ancestry and the spread of public information as to the falsity of the rumors regarding sabotage and espionage by Japanese in Hawaii and on the continent. The steady responsible activities of numerous voluntary agencies such as the San Francisco Council for Civic Unity and the Los Angeles County Conference on Community Re-

The Board of Review, appointed by the General Council of the Congregational Christian Churches to study the program of the Council for Social Action, last month released a report of its findings. A copy of this report, as printed in the November issue of **ADVANCE**, is enclosed with this mailing to Congregational Christians. Additional copies may be obtained by writing to the General Council, 287 Fourth Avenue., New York 10, New York.

lations are also factors of first-rate significance.

Immense progress has been made towards acceptance of Japanese as members of the American community on the West Coast and members of this group, especially Nisei or second generation Japanese Americans, are taking a larger and larger role in civic leadership in California cities and towns. They are finding fewer and fewer barriers to employment on merit and to housing according to taste and ability to pay. Nisei families are leaving former Japanese sections and moving quite freely to nearly all parts of San Francisco and Bay cities as well as of Los Angeles.

The Chinese group, on the other hand, mostly concentrated in San Francisco, remains a largely self-sufficient group apart from the large civic community. The trend in San Francisco seems to be for younger Chinese families to move out of congested Chinatown into the continuous northern part of the city, but very few Chinese or Chinese Americans have emerged into civic leadership roles. There has been a moderate amount of hostility to Chinese as a reflection of the fighting in Korea but this has not been of a serious or prolonged character.

The total picture in intergroup relations on the West Coast is radically improved in respect to Oriental groups. Much tension and discrimination still exist in relation to Negro Americans for most of whom housing conditions are deplorable.

The churches are making modest progress towards a policy and, in some instances, the practice of integration of persons on the basis of faith and character rather than of color. The imminent loss of Howard Thurman's personality and leadership, who has left the area to teach at Boston University, is regretted by all who know of his brilliant work in San Francisco and beyond.

*Galen Weaver.*

## CHRISTIAN COMMUNITY

Sent free to interested pastors and social action committees. Subscription rate to others, 50 cents per year. Additional copies may be obtained for 3 cents each. Requests from Congregational Christians should be addressed to Council for Social Action, 289 Fourth Avenue, New York 10, New York. Requests by Evangelical and Reformed, and others, as well as news items and communications, should be addressed to the Editor, Huber F. Klemme, Commission on Christian Social Action, 2969 West 25th Street, Cleveland 13, Ohio.